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A NEW PATTERN

MUCH has happened during the past few weeks and months in Europe that is bound to influence the immediate future of international relations. It is now clear that men are more moved and directed by inherited traditions than had been dreamed of. Contemporary detached historians have for some time seen in Stalin a figure in the good and evil of Russian traditional life rather than a new messiah of internationalism. His passing has emphasized that. It must be concluded that a personal tyranny with which the Russians have always cursed themselves and revolted against, has temporarily, at least, passed away. Some kind of collective rule is now apparent in the U.S.S.R., at least collective in contrast with the immediate past. A rhythm in the history of Russia has asserted itself.

The same truth has come to light in Eastern Germany; there the Germans have remained primarily attached to their nationality and have not been transformed into a kind of Soviet man. The pull of the past has been too strong, as it was bound to be. It is now clear that Eastern Germany can never be anything else but German. Nationalism for good or ill has proved stronger than Soviet internationalism.

Moscow has recognized the independence of Yugoslavia by the exchange of ambassadors. The revolt of Yugoslavia against the domination of Russia was an indication of the powerful pull of nationalism in Europe although it was hardly recognized as such at the time.

The Transition Period

It is now seen that there was more insight in President Wilson's conception of national life, written, no matter how imperfectly, into the Versailles Treaty after the first world war, than in the pretended internationalism that has blighted Europe in these post-war years. Free nations, secure in their own national freedom, co-operating equally with other free nations was his vision of true internationalism. It still lives in the institution of the United Nations.

The emergence of this old truth of nationalism—nationalism, of course, in the best sense—has created an entirely new situation. Eastern Germany, for instance, is now clearly more of a liability to Russia than an asset. It is held down by Russian arms. The advantages of a united Germany to be obtained at a certain price from the West are too obvious to be ignored by the new group in Moscow. But if a united Germany is created then all sorts of new pressures will be created. They will have considerable influence in Western Europe but they are likely to have more influence in the East. It must be supposed that the damped down national feelings of the Russian satellite states will spring into new activity and create new demands upon the dominant nation. Nationality has proved too much for Communism. The latter for all its superficial ideals, has come up against an aroused civilization that refused to be defeated by slogans rather than inner truths. This is just as true inside Russia as outside.

Can the transition period that is about to begin be carried through without breaking down in war?

A Co-operative Group of Nations

Well, Europe, with the aid of America, has carried through a mighty enough transition period during the past three or four years without causing war. Unhindered, Western Europe has rearmed. Without denying nationality it has created a new co-operative group of nations that can be contrasted with those under the control of Russia. A profound international change, expressed in the dangerous form of armed organization has come into being during the past three years. This has been carried out in the midst of the cold war, of which so little is heard now. It is, in a very real sense, quite apart from the superficial aspects of armed technique, a triumph for peace. If this can be accomplished during the explosive conditions of the past three years, with Stalin in charge in Moscow, there should be confidence in the future. The dangers of the future, as Pandit Nehru has recently pointed out, are not likely to be immediately as desperate as those of the past.

The Future

If this is so then a new era could break with the new period. Certain truths are now crystal clear. The first is that there can be no abiding combination of nations without free nations. The British Commonwealth has learnt that truth through wise if painful experience. Secondly, the path of progress must be seen through some such organization as the United Nations. It is possible to see rising above the wrack of these post-war years the dim outlines of some such future.

It is possible to be heartened, on the whole, when contemplating this future, by the management of affairs by the major nations during the post-war era. Contrasted with temptations and problems fewer mistakes have been made than might have been. International Communism, if allowance is made for its presuppositions, has refrained from the worst of evils, and the diplomacy and actions of the West under the impetus of America may well be judged to be enlightened by the future.

The world during the past few years has been indeed a powder magazine, but nothing has irrevocably been blown

up. In contrast with the immediate past the immediate future may seem secure.

RELIGION WITHOUT PRIESTS

By C. D. Sempill

AMONG notes in a commonplace-book there has turned up this quotation from Mr. John Brophy's *Portrait of an Unknown Lady*:

"His religion now was that of the greater part of the British population: unobtrusively ethical, based, with scarcely any acknowledgment, on the teachings of the New Testament but priestless, altarless, creedless and, except at times of private emotional crises, never formulating itself in prayer."

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It is not easy for anyone to substantiate a claim to speak for "the greater part of the British population" and this quotation is merely incidental to the delineation of a character in a novel but at least it can be said that nothing has happened since *Portrait of an Unknown Lady* was published in 1945 to render Mr. Brophy's description of British religion less true now than it was then. If anything, it has gained in accuracy.

Never has it been more important for the Churches than now to face life not as we should like it to be but as it is under the conditions which prevail in this present age.

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To discover what these conditions are and, among them, what is the religion of the greater part of the population, it is now necessary to go outside the Churches.

There we find not that there is no religion but that what there is is, as Mr. Brophy says, priestless altarless and creedless. It is wrong as well as tactless to disparage as pagan all who have placed themselves beyond the reach of priests, who kneel at no altars and recite no creeds. Few of them have renounced Christian practice. It is indeed sometimes said that there is more Christianity outside the Churches than inside. That cannot well be proved one way or the other; but it can at least be said that it is as great a mistake for churchmen of any denomination to underestimate the amount of Christian practice outside the Churches as it is to overestimate the sacrosanctity of their own churchmanship.

"The greater part of the population" do not want priests. If they wanted them they would not be outside the Church. What they want may not of course be a sound criterion of what they ought to have but it is they themselves who are going to be the judges on that issue. Nowadays there is neither the force of public opinion nor the fear of hell to make them put up with what they do not want; and the Church will never again be in a position to force those outside the Churches to subject themselves either to priests or presbyters. If ever any attempt to bring in those who are outside the Church is to succeed it will not be through theocracy or sacerdotalism.

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The religion of the majority is not only priestless but altarless. At first sight this seems more questionable. Even within the Churches there are, of course, particularly among the laity, many who attach more importance to the pulpit than to the altar. To those outside the Churches, one might expect, pulpit and altar would be alike insignificant; but there are at least some among those who never attend divine service who yet like to visit churches. Obviously it is not to hear sermons that they go, nor are preaching-houses the kind of churches which they visit. Moreover, there is still throughout the land a great deal of reverence, respect and affection even for merely parochial churches. It is not indeed unknown for the most vigorous protests against the closing down of a particular church to come from those who have frequented it least.

But on the whole it probably has to be conceded that the greater part of the population, for all the effective difference it makes to their lives, are nearly as altarless as they are priestless. Are they on that account to be dubbed pagan? It may not be their fault, it may be the fault of the Churches, that they are without an altar at which they can feel free to worship. They may feel repelled because there is such diversity of altars. This is certainly true of some, and particularly of those who are anxious that their children should be brought up in the Christian faith. At which altar shall they dedicate their children?

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Before they have decided they find that their children have grown up, that they now are fallow ground more ready to receive the seed of Communism than that of Christianity. Of a truth it is the multiplicity rather than the lack of altars which accounts for the fact that the religion of the greater part of the population is altarless as well as priestless.

It is also creedless in the sense that it is only through custom, if then, and not from conviction, that it subscribes to any of the historic creeds. Every individual may have his own creed or philosophy of life, but the traditional creeds are not only no longer accepted by the majority but, in whole or in part, are actively denied.

It is easy to see one of the things which have contributed to this result. Hell has manifested itself so unmistakably and so recently here on earth that men have ceased to fear it in the hereafter. No sophistry can persuade them that a God who is Love could thinkably reward Nazi or Japanese torturers with eternal appointments. Subscription to the Apostles', the Nicene or the Athanasian Creed will make no difference to what the creedless will have to suffer in this life—unless, conceivably, if Communism be established, to make it worse—and so they can afford to be more truthful and sincere than their forefathers in what they affirm to be their beliefs. The Roman Catholic Church has not forsworn its claim as of right to burn them at the stake in charitable efforts to save their immortal souls, but a priestless, altarless, creedless community no longer loses sleep on that account.

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The creedless are not by any means inarticulate and they do not everywhere and always relish being called pagan. Because they are dissatisfied with the ancient answers to eternal problems that is not to say that they have nothing to contribute to their solution or that their contributions are unworthy of serious consideration. There is food for thought in the possibility that to-day it is among the creedless rather than among the orthodox that are to be found the men of highest intelligence and deepest intellectual integrity.

To all such these features of Church life have been well known since long before Mr. Brophy summarized them. What is surprising to those who know not the ultra-conservatism of religious institutions everywhere is that they are taking so long to penetrate the consciousness of churchmen. It is still upon life as they should like it to be—with themselves in the front seats—that the latter's gaze is fixed. If they find themselves left with their churches as merely secular institutions while Christianity moves elsewhere it will be they and not Christianity which will suffer. Christianity will never die, but Churches may.

Honour for Dr. Dorothy Tarrant

AT the recent Annual Meeting of the Society for the Promotion of Hellenic Studies, Professor Dorothy Tarrant, Ph.D., was elected President for the coming year. The Society's interests cover the whole range of classical Greek study—literature, drama, art, architecture and archaeology, and its membership includes all our leading scholars, lecturers and writers on these subjects.

The retiring President, Professor Webster, of University College, who has held the office for three years, proposed the election and paid tribute to Professor Tarrant's high qualities as an exponent of Plato's philosophy; he also reminded the meeting that she would be the first woman President in the eighty-three years of the Society's history, a fact which emphasized the compliment implied in the election.

THE RELIGION OF CHANNING

By Fred Kenworthy

FOR thirty-nine years, from the time that he was ordained according to congregational usage, on June 1, 1803, to the moment of his death on October 2, 1842, William Ellery Channing was minister of the Federal Street Church, Boston. During that period, he became the most powerful spiritual and intellectual force in American Unitarianism, and exerted an influence far beyond the borders of his own country. His reputation in England, and not in Unitarian circles only, was very great. Together with Theodore Parker, in America, and with James Martineau, J. J. Tayler and Hamilton Thom, in England, he appears to us as one of the formative minds of Anglo-Saxon Liberal Christianity in the nineteenth century.

In his own country particularly he rendered many signal services to undogmatic Christianity. By his preaching, and by the force and conviction with which he expressed his views in his published works, he gave to American Unitarianism a mission and a message. His outstanding achievement was to emancipate himself and others from the rigid Calvinism in which he had been nurtured and to offer to men a liberal Christian faith of broader sympathies, and one less offensive to the mind and conscience.

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His contribution to American Unitarianism came at a critical time, when the separation between the orthodox and liberal wings of New England Congregationalism took place. It was from the liberal churches of congregational descent that the American Unitarian Association was formed in 1825. Channing had no love of sectarianism and he refused the Presidency of the Association, though his assistant, E. S. Gannett, became the first Secretary. But in 1819 his famous "Baltimore sermon" had far-reaching effects. For some years there had been bitter controversy between orthodox and liberal preachers. Those holding Unitarian views were hotly denounced and the dispute spread from New England to other districts. A new church was erected at Baltimore and a minister holding Unitarian views was called to serve it. The sermon on the occasion, since known as the "Baltimore sermon" was preached by Channing, and, in Dr. E. M. Wilbur's judgment, had a wider, deeper and more lasting influence than any other ever preached in America. It was not only a defence of Unitarianism but a comprehensive statement of it as a positive faith, given in contrast to the gloomy Calvinism against which it was a reaction. It went through eight editions in four months, and provided the Unitarians with a platform and a rallying point.

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In a recent book with the title "*The Philosophy of William Ellery Channing*"* the author, Robert Leet Patterson, Professor of Philosophy at Duke University, has said that Unitarians looking back on Channing from the vantage point of their own day have been too prone to conceive of him in their own image. Some have identified him too closely with the scriptural Unitarianism of the early nineteenth century, which was strongly influenced by Locke, had an Arian Christology, and accepted miracles because they were in the New Testament. Others saw in him a precursor of the transcendentalists because certain elements in his thought were undeniably akin to their views. Later still the "humanists" have claimed that their philosophy was a true development of his emphasis upon the dignity of man and upon freedom of thought.

Professor Patterson bids us be aware of these tendencies and points out that the differences between Channing and these various schools of thought are at least as significant as the similarities. He endeavours to show Channing as an original thinker and he expounds in considerable detail his contribution to religious thought. Perhaps he makes too much of his case, because Channing's inspiration was essentially moral, and he was never a leader of theological and philosophical thought in the sense that James Martineau was. As Martineau himself once wrote, his love of indeterminate and widely suggestive language was an inseparable part of Channing's religion. Nevertheless, a re-assessment of Channing's work can be fruitful and stimulating at the present time, and Professor Patterson has rendered a valuable service. In our own day there has been a resurgence of the Calvinism which Channing abandoned and there are those who are stressing the great gulf that separates man from God. God is the "wholly other," and man is a sinful and corrupt creature who lives under the curse of Adam.

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We should agree that a charge can be made against Liberal Christianity that it has seriously neglected the fact of sin, or moral evil, as a pervasive element in human nature. The experience of the last thirty or forty years has caused a radical change in the direction of much of our thinking. Our modern neo-Calvinists would, no doubt, regard Channing very much as a back number and reject him almost out of hand. But such a rejection would be unfair and unjust for if much of the emphasis of theological thought has shifted there is no need to go to the extreme of denying all the good there was in nineteenth century liberalism. We believe that in spite of the readjustments that we have needed to make, Channing's view of the relations between God and man is fundamentally more than much that is being taught to-day.

Channing held with a passionate conviction that man is a creature of divine origin and that though he may by sin and selfishness alienate himself from God, there is yet an indissoluble bond between him and his Creator. The dignity of human nature, not in its own right, but as springing from God, was "the fountain light of all his day, and the master light of all his seeing." Man more truly comes to God through his own soul than through any other experience; we see God around us because he dwells within us. Channing taught the essential likeness of man's highest attributes to the attributes of God. There is no difference *in kind* between the love and goodness of God and these qualities which men can and do experience. In God they are immeasurable, far exceeding our limited powers, but when man in his aspiration and striving seeks for a greater love, a nobler truth, a more compelling beauty, he is seeking to share more fully in God's own nature and being. "We know not," he wrote, "and we cannot conceive of any other justice and love than we learn from our own nature; and if God have not these, He is altogether unknown to us as a moral being."

Channing taught, therefore, what we believe profoundly to be true, that if men cannot find something of God in their own souls, they will never find him at all. If they cannot find God in the love and sacrifice of the noblest of their fellow human beings, they will be for ever a stranger to him. And it is still as true in our own day as it was in his that men will only realize the purposes of God in the world in which he has set them, by trusting and developing those qualities of love and goodness which he has planted in their hearts, the qualities that those who are his children share with God the Father.

* Library of Current Philosophy and Religion, Bookman Associates, New York.

COMMENT

Local Preachers

I WAS surprised to read the other day of the very special part played by Local Preachers in the Methodist Church. I knew, of course, that historically their role had been most important, but I was surprised to hear of the extent to which the Methodist Church relies on them at the present day. Methodist circuits embrace from a dozen to forty or more churches, and no ministerial staff is ever likely to be available to fill a half or even a quarter of them. Each pulpit, however, represents a professional ministerial responsibility from a pastoral point of view, although he may have an opportunity of preaching there only occasionally. So important, indeed, is the "order" of Local Preachers that not only is great attention paid to the recruiting, training and equipping of Local Preachers through their central Local Preachers' Aid Department, but the Church has a Local Preachers' Aid Association, which carefully disburses between £30,000 and £40,000 each year to necessitous local preachers. This fund is mainly

derived from contributions made from the funds of individual churches as a recognition of their work. There is also another body that distributes trust funds given for a similar object. Recognition of that sort is beyond the power of a small body like our own, but I would like to know that there is a similar appreciation of what our movement owes to the unpaid local preacher.

May Queens and Flower Services

THE season of May Queens is past, and the season of Flower Services begins. One does not question that these services do involve a recognition of an important aspect of religion, but it is questionable how far those who attend church then and seldom at other times get thereby at all an adequate idea of what religion involves. There are some of us, perhaps, who may have sympathy with the layman who writes in a paper of his own denomination: "Let us away with 'festivals of praise' that negative the year's work by a new and unworthy emphasis in song on a lesser divinity, a Lord only of sparrows and daisies and kind hearts (without the power to make them kind); the friendly elder Brother without a Cross, without sacrifice, without challenge." There are concepts here, no doubt, with which none of us will agree, but the point of view is one with which I myself have sympathy. Many of us were interested in the Rev. H. L. Short's article on Athanasius that appeared a short time ago; and on the whole our sympathies would be with Arius; but are we not sometimes forgetful of that aspect of life, the darker aspect, that was responsible for the intense interest of Athanasius and the modern neo-Calvinists in religion primarily as a scheme of salvation through divine grace? I sometimes feel that religious liberals tend to take too optimistic a view of human life, and hence overlook certain aspects of religion that emphasize the work of God himself in the human heart and the destiny of the world. Without a recognition of the reality of divine grace as the primary fact in religion, one lacks an answer to much that is dark in experience, and religion becomes only another name for ethics, however important ethics may be.

Gardening

I HEARTILY agree with Bacon's censure of the trivial or merely striking in gardening: "I, for my part, do not like images cut out in juniper or other garden stuff; they be for children." Such conceits minister to the gardener's instinctive emulation or craving for distinction; but though such instincts have contributed their quota to human progress, in a garden they are to be frowned upon as more in keeping with pugnacity than with sympathy.

I once lived near a man who had a garden in which grew only one kind of flower, the dahlia; and he tried in every way to grow these as big, and therefore as ugly, as possible. He had no interest in the beauty of flowers, but relished the distinction and notoriety that the growing of blooms nearly a foot across brought him in the vicinity. I have a feeling, too, that some of those who strive after the unusual and exotic in gardening, love flowers, but are haunted by a secret feeling that such things are too feminine for a he-man; and justify their gardening propensities by growing monstrous or exotic splendours, lacking in charm, but mighty in distinction; just as I heard the other day of a society with about 1,000 members for the study of the arrangement of flowers in vases. Four of the members were men, who, however, left the homely daffodils and roses to the ladies, and worked exotics such as orchids. A garden, however, is not primarily intended as a museum; it is a territory where delight is awakened by loveliness, and where our spirits are restored by contacts with nature in her happiest and calmest moods.

The Choice of Hymns

A RIGHT choice of hymns is, I believe, one of the most difficult parts of a minister's duty. There are those who say that no one takes much notice of the words of a hymn; so long as the tune is a good one everyone is satisfied. There are many, however, to whom the words of a hymn mean a great deal, and my own belief is that where they are well-chosen they can be as effective as the lesson or the sermon in inculcating religious knowledge and inspiring Christian living. Much of the best Unitarian teaching is contained in its hymns, as in the hymns of such writers as Hosmer, Johnson or Longfellow. My own difficulty was to keep to well-known hymns, without too frequent repetition. Now I regularly attend services where the custom is to have a very wide range of hymns, the effect of which is certainly to introduce hymns worth knowing that otherwise one would never have come across. Against that advantage, however, there is the disadvantage that where a large number of different hymns are sung throughout the year, the congregation has no chance of learning the words by heart or of benefiing from the frequent repetition of the teaching they contain. *Commentator.*

AMERICA: SOME FIRST IMPRESSIONS

By Basil Viney

(The Rev. Basil Viney, minister of the Swansea Unitarian Church, is engaged in an exchange with the Rev. Dr. Bradford Gale, of the Salem Unitarian Church, U.S.A.)

I SUPPOSE everyone who has ever visited a new country wants to put down a few impressions in print; and I find myself wondering if anyone has ever found America to be what he anticipated!

For me, my visit so far has been a continual series of surprises. I have been equally surprised by the natural setting, the architecture and the human situation: and this though I had forearmed myself by much reading of books about America.

I thought I should dislike the skyscrapers. I imagined them the last word in megalopolitan ugliness. Even when I was pleasantly impressed by their outline against a slightly misty sky as we steamed up the Hudson river in early morning I still fully expected to be repelled at closer quarters. But now I must confess that, with a few exceptions, like the glassy headquarters, of U.N.O., I do not find them oppressive. Not that New York has the artistic integrity of Bath, or of 18th century London. Yet the individualism manifested in the skyscrapers is impressive rather than chaotic: apart from which it is surely better for an overgrown city to soar up than to sprawl out.

Another pleasant surprise was Salem. I had expected a mediocre town on a flat, treeless coast. Flat for the most part the New England coast may be; but well wooded with large trees, and indented with many a creek and natural harbour. And Salem itself is in truth a wooded city—its large, picturesque wooden houses surrounded by gardens and overshadowed by magnificent wych elms and other forest trees. The founders of the city long ago must have builded and planted well.

Turning to the humanities, the surprises were not always as pleasant. Of course everybody has heard the U.S.A. described as the "Melting Pot," and has read figures proving that the Anglo-Saxons are in a decided minority. So one was not altogether surprised to find New York, with its large Negro quarter in Harlem, and its numerous Latin peoples whose grasp of English is of the slightest, in some ways a more foreign city than Geneva. But it *was* a surprise, on reaching the land of Longfellow, Emerson, Lowell and Holmes, to discover the same preponderance of Latin, Slavonic and Irish blood—to learn that there were far more Romanists in Salem than Protestants, and to be told that each of these groups kept themselves much to themselves, and that each had its own Roman church!

We have been received by our fellow Unitarians in Salem with the most understanding hospitality, and made to feel as thoroughly at home as ever in England or Wales. There is no difference worth mentioning between these people of the free religious faith in New England and those of us in Britain: no difference deeper than that of accent, and that is not as great here as you will sometimes find between two different districts of Britain. There is the same ready

friendliness, the same homeliness, the same open mindedness and ready interest in the things worth while. The two congregations could easily share membership. All this gives one great joy: the world is not too large after all!

Then one remembers how tiny a portion of the New World this Unitarian and Liberal religious leavens; how small a portion even the whole of Anglo-Saxondom, the whole of Protestantism (and *that* has some queer backwaters here—queerer than any at home). And so one realizes what an adventure Americanism is; how great its dangers; how significant its possibilities for good. For most of these Poles and Latins and French-Canadians and Negroes are American citizens. Yet they still keep their own churches, and presumably, at home, their own tongues. But they will never fight each other again. And they speak to each other in English. The Melting Pot. What will emerge from it to-morrow?

BLAME AND CRITICISM

By Robert Raible

(Dr. Robert Raible is the minister of the Unitarian Church, Dallas, U.S.A.)

THERE is a clear difference between blaming and criticizing. Criticize, from the Greek word, "kritikos," means skilled in judgment. Blame, from the Latin word, "blasphemare," means to blaspheme or to curse. So criticism implies responsibility and a rational reaction. Blame, on the other hand, is irresponsible, emotional and non-rational in its implications.

It would be easy to say we are criticizing and are not blaming (the children or the President). In other words: we should like to think that we are showing sound judgment and are not cursing others. But that excuses us too easily. We must start with ourselves in order to understand what we are doing. Basically, are we blaming ourselves for failing to achieve our original expectations, or for the limitations we possess which prevent the achievements of our delusory dream-life? Or, are we simply criticizing some activity of the moment?

Obviously there is a time quality which differentiates the two. Blame is continuous; criticism is temporary. If we can learn to apply this difference to our actions, we shall then know how to use the same pattern when we judge others, and we shall know what we are doing when we do it. Blaming, in other words, comes from not being able to make good critical judgments of what we can expect: from ourselves, from our mates, our children, our ministers, our employees and our public officials.

When we learn to be responsible and honest about our limitations, we recognize at once, the gap between our expectations and reality itself. We perceive that there are relative standards in terms of differences in people. Marriage, for instance, can be good. But it may be difficult and it is sure to be dangerous, if one of the mates is a paragon and tries to impose his own perfection standards, either on the other one, or on the children. Each one has his limitations and if we forget these limitations and try to substitute our own expectations instead, we are heading straight for trouble of our own making. Once we see what we are doing, however, there is promise of great hope for then we shall be able to live with meaning and with serenity, because we have some understanding of human behaviour patterns.

A WAYFARING SOUL

By Donald Mullins

IN choosing this title for one of his books, Walter Raymond, the Somerset author, afforded something of a clue to the nature of his own personality. Pre-eminently a regional writer, it was perhaps hardly to be expected that he would ever attract a wide readership: his work, however, still has its value as a distinctive and significant contribution to the delineation of the English rural scene as it appeared a half-century ago.

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Raymond came of a yeoman family long resident in the vicinity of Yeovil. It was here that his father, a glover, was living when Walter was born in 1852. He grew up to be a sensitive and studious child: although Yeovil was then little more than a market town with a few small factories, he later declared that he felt it a misfortune to have been born there: "my heart was always in the fields and with the folk." After leaving school he entered the gloving trade (his father having in the meantime become a prosperous manufacturer) but he eventually left it in 1892 to retire on small savings and practise as a writer.

From 1905 until 1914 he spent much of his time in the secluded hamlet of Withypool on the lonely heights of Exmoor (eight miles from the nearest railway station) where he was able to rent a little cottage for a shilling a week. In his *Book of Simple Delights* (a revealing and characteristic title) there is an amusing sketch entitled "On Taking a Cottage" full of the quiet subtle humour which permeates so much of his work. Here in these quiet surroundings Raymond was able to steep himself in the daily life of the countryside—not merely as a writer seeking copy but as a genuine lover of the rural scene. Having packed his knapsack (not forgetting the indispensable notebook), he would set off from the homely book-lined kitchen with its open hearth and old-fashioned settle, closing behind him the half-latch door, to spend happy hours on the open moorland watching "my distant cousins, the birds."

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The words of Mark Lucas, the old stone-cracker portrayed in *The Book of Crafts and Character*, might well have been Raymond's own: "I do love the fields an' the beastes an' the zun an' the rain, ay, an' thease-here heap o' stones, all zo well"—he felt the artist's delight in nature which led him to aver in "On Looking at a Field of Wheat" that "everything on earth is mine, in so far as it ministers to my delight."

In 1918 Raymond went to live at Nether Stowey, once the haunt of Wordsworth and Coleridge, where he took a house and an acre of garden at £20 a year. This proved a congenial home, whence he might sally to ramble amid the lovely Quantocks and chat with the whortleberry pickers, thus deepening his already intimate acquaintance with the Western countryside. This intimacy is often casually revealed in acute observations. He notes, for instance, how an employed shepherd will refer to "*my* sheep" and how the hurdle-maker, practising his ancient craft, will evince obvious pride in an art which "though simple, is all the worker's own." Extraordinarily vivid, too, is his picture of the attractive scene at the wheelwright's yard when the glowing bond was shrunk on to the cleverly "dished" wheel of the lumbering, old-fashioned wagon with its carefully decorated tailboard. Authentic in another vein is the homely chat with the old labourer who is moved to confess that "I baint no scholar but I be a terrible one to projicky"—his simple contrivances and experiments affording him a never-ending source of satisfaction.

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Profoundly religious as he was, Raymond had little time for orthodoxy. In *Gossip Corner* he refers to the doctrine of Original Sin (which a contemporary nature-lover, Sir William Beach-Thomas, has stigmatized as "treason against whatever gods there be")—and the disapproval is self-evident. He once declared: "I often think there's no sin but ignorance," and deplored "harsh judgments rooted in the fear of hell." Not a little of his insight into the subleties of human nature is manifest in "Patricia Brook's Recipe"—the story of a lonely spinster who had spent a lifetime making and selling a unique confection and who destroyed the recipe during her last illness because "I couldn' bear to pass an' not be missed; I did want to be missed."

In 1923 Raymond moved to Street, in Somerset, to a little house with a plot of land attached, which he personally converted into an orchard of forty trees. Here, too, he was amid his beloved countryside, on the fringe of Sedgemoor—a miniature Holland with its age-old industry of peat-digging: "turf-fires making blue-grey smoke against the umber piles." He died in 1931, apparently somewhat disappointed at his failure to gain a greater measure of recognition, though quite without bitterness.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Juvenile Delinquency

SIR,—A church can do all that the Rev. Eric S. Price suggests, i.e. "be built on the family basis, realize that the home is crucial, raise the morale of home life, integrate the life of our Sunday Schools," etc.: without touching the fringe of the problem of Juvenile Delinquency. Firstly because the problem family and potential delinquent is rarely in the Sunday School and Church, and secondly because the treatmeant of the maladjusted child should be in the hands of the trained expert. The function of the Church, as I see it, is to inspire its individual members to see the urgency of this work, but also to realize the importance of training and expert knowledge which are necessary. The potential delinquent is often a social misfit and does not respond to normal social overtures.

I will give three examples. For some years I taught a child called S—. When I first knew her, her father was in prison for theft and her mother was on probation. S— was constantly discovered in petty pilfering at school. The mother was written to, invited to school to discuss the problem, but ignored all letters. By constant teaching and training I tried to put ideals and different standards before S—. Thus a clash arose in S—'s mind. Pilfering in school practically stopped, but I have no doubt she was encouraged by her parents and it continued outside school. For instance, she was discovered in Woolworths stuffing articles up the sleeve of her coat.

Take the case of B—, for five years he has struggled to learn to read. He is not a mental defective but has a very low intelligence quotient. He has had expert teaching and many hours spent on him as teachers realize the importance of reading to a child. B— is a child of strong personality and to compensate for this feeling of inferiority he has frequent anti-social outbursts.

The third case is a boy of nine and a half years. He was placed in my class this week. He has been transferred from one "Home" to another as a sex pervert who has interfered with girls. I find he cannot read even the words "and" or "Tom."

These problems are exercising serious minded educationists and psychologists, and I fail to see how lay and untrained Unitarians can "give a lead" in dealing with this problem.

—Yours,

Purley. *E. Q. Smith.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

NEWS FROM THE WEST

From Our Western Correspondent

MOST of the Western Churches announce that they have had special services, teas, and entertainments to celebrate the Coronation. Short portions of the address given at the Bridgwater Sunday School Anniversary appeared in the local press. Lewin's Mead has welcomed 14 new members, and in future the service on the second Sunday in each month will be Family Service, designed to meet the needs of young children. The services at Cirencester and at Swindon are well maintained by visiting preachers.

Women's League Reports include a talk on "Patagonia," by Mrs. A. Blake at Bath; readings from a pamphlet on "Did Christ come to Britain?" at Cheltenham; and a talk on "A Philosophy of Food," by the Rev. Marjorie Easton at Torquay.

Tenders for repairs and renovations at Crewkerne, estimated to cost £250, have been accepted. Cullompton raised £35 by a Sale of Work, and the Unitarian Minister took part in the Coronation Service in the Parish Church. A Gift Day at Trowbridge raised £30, and the Youth Drama Group gave a concert to pay for improvements to the schoolroom stage. At Exeter a framed list of Ministers since the Chapel's inception as James's Meeting over two centuries ago has been hung in the vestibule. At Gloucester, recently, in place of the usual service, an impressive performance of "Everyman" was given by the Falcon Players of Cheltenham.

Newton Abbot records the death of George Golby, of whom it is recorded that, though a member of the Church of England, he worshipped regularly in the Unitarian Chapel. Plymouth Unitarians figured largely on the sports page of the local press, when the Unitarian Women's Table Tennis team won the League Cup and the Knock-out Cup and the men's team were fifth in their division.

For the re-opening service at Shepton Mallet there was a congregation the like of which has not been seen for many years. The Rev. Arnold Thomas came with a coach load from Trowbridge, and the District Minister, who conducted the service, brought friends from Bridport. After the service, refreshments were provided in the schoolroom, and the treasurer of the Trowbridge Church presented the treasurer of the Shepton Mallet Church with a cheque for £10 towards the cost of renovations.

A congregation of 58 at Sidmouth enjoyed the augmented choir's rendering of "Olivet to Calvary." The Rev. W. H. Cordell has been giving a series of special addresses at Taunton, and the congregations have been very responsive. The Western congregations took advantage of the visit of the Rev. and Mrs. W. Bottomley to this country; Mr. Bottomley preached to his old congregations at Taunton and Yeovil, and also at Exeter, and many old friends came to hear him.

"And so we go on with our work," as the Rev. C. G. Toone said in his recent sermon before the W.U. Assembly at Exeter, "loyal to our Master's orders, which we have verified. And if we think of Someone Somewhere to whom we can say, 'I think I have done the right,' then we shall hope to hear Him say to us, 'Well done'."

Ministerial Changes

The Rev J. B. Tonkin has resigned his charge at Sydney, Australia, and is returning to this country. The Rev. W. J. McEldowney has accepted an invitation to the Lewes Church.

The Northumberland and Durham Unitarian Christian Association: It was with deep regret that the committee of the Northumberland and Durham Unitarian Christian Association, received the resignation of Dr. Lillie Johnson, their Hon. Secretary since 1920, through health reasons. Dr. Johnson has lived all her life at Jarrow, and worships at Unity Church, South Shields. She is Hon. Treasurer of the congregation.

For no less than 33 years Dr. Johnson, known to us all affectionately as "The Doctor," has efficiently, and not without a welcome amount of dry humour, carried out the many duties of Secretary to a District Association. After all these years, it will take a deal of getting used to a new name for the Secretary, and whoever may be appointed in September next at the annual meeting, will have before them a worthy example to emulate, but at the same time no appeal for help and guidance will go unheard, for although Dr. Johnson will no longer be as active as before, her wide experience of the work of the whole denomination, we can rest assured, will be freely given at any time.

We hope and pray that the improvement we have noted these last few weeks in Dr. Johnson's health will continue, and that many years of quiet service and peaceful retirement lie before her. One of God's labourers now lays down her task, in His Name we pray that the harvest she has sown will be reaped abundantly by those whose privilege it will be to carry on in her place, and to occupy the honourable position that she so worthily, and for so many years, graced by her presence. *J.M.*

The London Sunday School Society: Mainly owing to the able and energetic work of its Hon. Secretary, Mr. J. Wilson (President-Elect of the S.S.A.) this Society has several recent events of note to record. At the annual meeting, when Mr. G. Witcher, of Essex Church School, the retiring President, was warmly thanked for his services, and the Rev. J. P. Chalk, of Croydon, elected as his successor, there was an excellent report of progress in the Society's activities. At this meeting the Rev. W. Waddington gave a sound-film display of special interest to Sunday Schools. In the newly re-opened church at Hackney, Mr. Wilson conducted a well-attended Flower Service for the United Schools of the London District. For the Spring Festival of Arts and Crafts, held at Stamford Street Church, Blackfriars, there were over a thousand entries from the various Schools. On

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 5, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN NICHOLAS
AINSWORTH, Unitarian Church, Knowsley Road, No Services
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. W. J. MCELDOWNEY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. JAMES NICHOLSON
BILLINGHURST, Free Church, South Street, ——
BIRKENHEAD, Unitarian Church, Beaconsfield Road, 6.30, Rev. EDGAR W. HILL
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 10.45 and 6.30, Mr. E. GREWER
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45, Rev. J. HINKINS, 6.30, Mr. TOWLSON
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. REECE WALKER, 6.30, No Service
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BUTLER
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BUTLER, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, No Service
BURY, Bank Street, 11, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Mr. E. W. KINGDOM, 6.30, Mr. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. WM. MILLER
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COBRIDGE, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, ——. SYTAL, 6.30, ——
DENTON, Wilton Street Chapel, 11 and 6.30, ——
DERBY, Friar Gate Unitarian Chapel, 11 and 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45 and 6, Rev. L. A. GARRARD
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, -11, Rev. DENBIGH HILTON 6.30, Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, ——
HORSHAM, Worthing Road, ——
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEVER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KNOTTINGLEY, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vermuts Hill, Common Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TUDALL
LIVERPOOL, Renshaw Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MORREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Bootle, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. R. SHEFFIELD PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackheath Mission and Stratford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSNEY
LONDON, Golders Green, Hoop Lane, 11, Rev. J. W. DENNEY, 6.30, Rev. ROSAMOND RAPHEL
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Rev. D. P. GRIFFIN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. D. P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Mr. N. J. TEAPE
LONDON, Hoxton, Hoxton Square, 11, Rev. E. G. LEE
LONDON, Islington Unitarian Church, Upper Street, Pentonville Hill, 7, Rev. A. V. FOX
LONDON, Kingston Unitarian Christian Church, Clarence Street, 11, Rev. A. V. FOX 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. WARMINGTON
LONDON, Leyton-stone, Lea Bridge Road, Leyton Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENNEY
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. JOHN KELTY (also 6.30 1st Sunday in month), Mr. A. G. TARRANT
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. HERBERT CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 11, Children's Service 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45 and 6.30, Sunday School Anniversary, Rev. G. D. FOOTE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, ——
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. A. G. SKELLY
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 2.45 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. N. J. TEAPE
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight's Hill. No services
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KENDLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30, ——, 6, ——
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Mr. M. B. ATKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOSKICE
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, ——
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, ——
SWANSEA, Unitarian Church, High Street, 6.30, —— (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRIDGE
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES BARTON
TROWBRIDGE, Congre Unitarian Church, 11 (1st Sunday in month) and 6 Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKIN
WARWICK, High Street, 6.30, Mr. L. C. TUDOR
WATFORD, Friends House, Church Road, (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. J. H. EVANS
WEST KIRBY, Brookfield Gardens, 11 and 6.30, ——
WHITBY, Flowergate Chapel, 6, Mr. E. E. STRAHAN
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. CECIL CRAMER
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. I. B. TOWERS. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BUTTERSLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BUTTERSLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BARNES
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON Unitarian Free Ch., Tidall's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MADDOX C. RATTRAY

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THE DOCTRINE OF THE TRINITY

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CREATIVE FREEDOM

(No. 9 in *Religion in a Changing World*)

all the above by Herbert Crabtree, President of the General Assembly.

THE LINDSEY PRESS

14 GORDON SQUARE, LONDON, W.C.1

Death

VERSTAGE—On June 17 at St. Dunstan's, Brighton, after a long illness, borne with patience, courage and cheerfulness, Squadron Leader Ivan E. Verstage, A.F.C. ("Stag"), aged 37, only beloved son of E. W. Verstage, and brother of Stella.

this occasion three of the main trophies went to Essex Church School, two to Croydon and one to Stratford.

The annual swimming gala, held at Bethnal Green baths was made memorable this year by a display of high diving (by request) by Mr. R. P. Jones (in his 78th year!) and an expert swimming display by the Rev. Donald Maw. The President presented about thirty certificates to the winning competitors and the shield to Forest Gate.

Pentecost, 1953: Twelve Western Union Ministers, three with their wives, had a most helpful and happy conference from June 15-18 in the village of Shipham, Somerset. Life and thought were considered under many aspects. Outstanding, for various reasons, were the themes of Existentialism and the Colonies, the former being pivotal for theology and the latter for politics. But some of the lesser themes may have even more value for our own church life. It was good to have as visitors the Rev. W. J. McEldowney and Captain A. L. Blake.

The Manchester and N.E. Lancashire District Women's Leagues: For the first time since the reorganization of the Manchester District Women's League many years ago the members of the N.E. Lancashire and Manchester District Leagues met together at Todmorden for a United Summer Meeting on Wednesday, June 24. The afternoon service was conducted by Miss Shaw, of Todmorden, and Mrs. Bonner, of Colne, gave a most eloquent and moving address taking as her text the words of St. Paul, "The Greatest of these is Love." Let us all keep our hearts and minds open to love and by so doing we shall drive out envy and hatred and make the world a better place. The beautiful rendering of the solo and anthem by the Todmorden Choir added greatly to the very impressive service. After the Benediction, the Mayor of Todmorden, Alderman Newell, offered a Civic Welcome to the visitors after which the Roll was called and answered by eight branches in the N.E. Lancs District and 24 in the Manchester District, making a total of 330 members. After tea there was a short concert arranged by the Todmorden Branch consisting of items by the League Choir, piano duets and solos by a young boy member: altogether a most delightful entertainment. The idea of this Mother and Daughter Rally was a real pleasure and inspiration and afforded an opportunity to renew old friendships. The beautiful weather and the generous hospitality of the branch at Todmorden combined to make this meeting a very happy occasion, and one which we shall long remember.

The

HIBBERT JOURNAL

A Quarterly Review of Religion, Theology and Philosophy

Edited by L. A. GARRARD, B.D., M.A.

Contents for July 1953 include:

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THE "ETHIC" OF JESUS AND HIS "THEOLOGY" — Professor A. C. Fox

POETRY AND THE HUMAN CONDITION — Maud Bodkin

AND NOW THE ATOMIC CLOCK — Gèrard Poirot

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Southern District Women's League: The Annual Meeting of the Southern District was held at Poole recently, by kind invitation of the Poole Branch. Mrs. Fray, of Southampton, District President, was in the chair. The seven leagues in the district were well represented. After the business and reports, the Officers for the ensuing year were elected as follows:—President and District Representative: Mrs. A. Howarth, M.A., of Bournemouth; Vice-President: Mrs. Carter, of Newport; Secretary: Mrs. M. E. Hiscock, of Ringwood; Treasurer: Miss Crozier, of Bournemouth. A hearty vote of thanks was accorded to Mrs. Fray for her three years of excellent services rendered to the District, and for the very interesting reports always brought from the Central Committee. Thanks were given to Mrs. Hiscock for her work for the District League. An excellent tea, provided by the Poole members, brought a very happy meeting to a close.

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